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Stand-point for Reading the Bhagvat-Gita

Someone wanted to ask a question regarding something in the Gita. Before she could frame the question, as soon as she mentioned the word 'Gita', Shri Maharaj asked a counter-question: from what stand-point do you read the Gita?

Visitor: From the stand-point of the Gita being perhaps the most important guide for the spiritual seeker.

Shri M.: Why do you give such a stupid answer?! Of course it is a very important guide for the spiritual seeker — it is not a novel. My question is: what is the stand-point from which you read the book?

Another visitor: I read it as one of the Scriptures in the world, for the whose benefit the Lord was kind enough to expound the Gita.

When Shri Maharaj looked around for other answers there was only a general murmur of confirmation of the previous answers.

Shri M. — Why not read the Gita from the stand-point of Lord Shri Krishna?

There were simultaneously two spontaneous reactions to this suggestion from Shri Maharaj. One was a shocked exclamation which clearly meant that the suggestion was tantamount to sacrilege; the other was one single loud clap, obviously denoting something like Archimedes' eureka. Both visitors were quite embarrassed, both by their unwitting articulation and by the fact that the two reactions were the exact opposite of each other. Shri Maharaj gave the 'clapper' a quick look of being pleasantly surprised, and continued.

Shri M. — Most religious books are supposed to be the spoken word of some enlightened person. However enlightened the person, he can have spoken from a certain pose that he has taken, from a particular concept that he has found acceptable. But the remarkable distinction of

the Gita is that Lord Krishna has spoken from the stand-point that he is the source of all manifestation i.e. from the stand-point not of the phenomenon but of the noumenon, from the stand-point ~~that~~ "I am not, but the total manifestation is my self." This is the uniqueness of the Gita

Now consider what happens before a religious text gets recorded. In ~~most~~ every cases, the enlightened person must have a thoughts, which he must put into words, and the words may not be adequate to convey the thought; thereafter the ~~thoughts~~ words ~~words~~ must be heard by the recorder and what he records will be according to his own understanding of the original words; after this original recording, various copies would be made by several persons and the copies may not accurately record the original. In other words, ~~the~~ what the reader at any particular time reads and understands may ~~not~~ be very different from what was intended to be conveyed by the original author. Add to all this, the unwitting or deliberate interpolations to the original piece of writing, and you will understand the difficulty.

I am told that the Buddha himself spoke only in ~~the~~ Magadhi language whilst his teaching as recorded, is in Pali and Sanskrit which was done many years later. and we now have has passed through many hands and it is easy to imagine the many changes that must have crept into the present records. Is it any wonder then, that there are so many disputes about what the Buddha actually did say.

Therefore, when I ask you to read the Gita from the stand-point of Lord Krishna, I ask you at once to give up the identity with the body-mind complex when reading the Gita. I ask you to read it without being conscious

If the fact that you are a male or a female individual I ask you to read the Gita from the point of view that you are the animating consciousness – the Krishna consciousness – and not the phenomenal object to which it gives sentience – so that the clear knowledge ~~was~~ will unfold itself as the very purpose and being of the Gita. You will then understand that in the Vishwaroopa-Darshana, Lord Krishna showed Arjuna not ~~his Lord Christ~~ his own Swaroopa, but the Swaraopa – the true identity – of Arjuna himself.

In short, when you read the Gita from the stand-point of Lord Krishna, – as the Krishna Consciousness – then you will KNOW that as a phenomenon cannot be "liberated" but what the phenomenon is non-phenomenally becomes aware of its true nature – "awakened" "liberated", "enlightened" – by way of the phenomenon: the consciousness, which has mistakenly identified itself with the body-mind construct, becomes aware of its true nature and merges with its source.